Guide for the Preparation of the Confirmation Mass

Revised: March 2015

This guide is provided to assist the Pastor/Pastoral Leader and those associated with them to prepare for the celebration of Mass with the Bishop, or his Delegate, for the Sacrament of Confirmation. These guidelines cull details from the *General Instruction of the Roman Missal*, the *Rite of Confirmation*, the *Pastoral Policy of the Diocese of Toledo*, the *Ceremonial of Bishops*, *Sing to the Lord: Music in Divine Worship*, the *Catechism of the Catholic Church* and the *Code of Canon Law* to propose a fitting and authentic form of celebration.

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Part One
Preparation of the Candidates

Catechetical Formation

It is the personal responsibility of the Pastor to ensure the adequate catechetical formation of the candidates and to vouch for such preparation in his presentation of the candidates to the Bishop. Because of this presentation, it is not necessary or required to have a public presentation of the candidates during a Sunday Mass prior to the conferral of the Sacrament of Confirmation.

Sacrament of Penance

• Reception of Confirmation calls for the candidates to be "properly disposed" (Canon 889). The *Catechism of the Catholic Church* explains that "to receive Confirmation one must be in a state of grace. One should receive the Sacrament of Penance in order to be cleansed for the gift of the Holy Spirit..." (no. 1310).

• Candidates should therefore be expected to receive the Sacrament of Penance in proximate preparation for their Confirmation and be given the opportunity to do so.

Reception of Holy Communion

• Candidates and sponsors should prepare to receive Holy Communion at Mass, including the Confirmation Mass. The *Catechism of the Catholic Church* states that it "is in keeping with the very meaning of the Eucharist that the faithful, if they have the required dispositions, *receive communion when* they participate in the Mass" (no. 1388). By receiving Holy Communion both the newly confirmed and their sponsors give witness that Christian Initiation is directed toward the Eucharist.

• "A person who is to receive the Most Holy Eucharist is to abstain for at least one hour before Holy Communion from any food and drink, except for only water and medicine" (Canon 919, §1).

• "The elderly, the infirm, and those who care for them can receive the Most Holy Eucharist even if they have eaten something within the preceding hour" (Canon 919, §3).

Universal Prayer

The Pastor should encourage the parish community to pray for the candidates for Confirmation, especially with a petition in the *Universal Prayer* on the Sundays leading up to the date of the sacrament.

Part Two
Sacramental and Liturgical Planning

Confirmation within Mass

In the Diocese of Toledo, the norm is to celebrate the Sacrament of Confirmation within Mass, not excluding, however, the possibility of a "just and reasonable cause" (Canon 881) for doing so otherwise. In the latter case, the reason for not celebrating within Mass should be explained in the calendar request sent to the Chancery.

When Candidates are Presented

Candidates are presented for the sacrament of Confirmation in the Diocese of Toledo when they are in the eighth grade.

Mass Texts

• The *Ritual Mass for the Conferral of Confirmation* is celebrated on all days, except the Sundays of Advent, Lent and Easter, the octave days of Easter and all Solemnities, Ash Wednesday and the days of Holy Week. On these days, and their anticipated celebrations (Saturday Vigils), the proper Mass of the day is used from the *Roman Missal*.

• On Sundays in Ordinary Time the *Ritual Mass for the Conferral of Confirmation* is celebrated.

Lectionary

• The proper readings must be used for the Sundays of Advent, Lent and Easter Time, including anticipated celebrations (Saturday Vigil). The proper readings must be used on all the days of the Octave of Easter and all Solemnities, including anticipated celebrations. On all other days, including feasts, the readings for *Confirmation* may be used as found in Volume IV of the *Lectionary for Mass*.

• On Sundays in Ordinary Time all the prescribed Sunday readings, including the assigned Responsorial Psalm, are used.

• The text for the Responsorial Psalm must be the given biblical text in the *Lectionary for Mass*. Paraphrased texts and hymns may never substitute for the sung Word of God. The Acclamation before the Gospel and verse comes from the choices provided in the *Lectionary for Mass.*

Vestments

Red vestments are worn for the *Ritual Mass for the Conferral of Confirmation*. On the Sundays of Advent, Lent and Easter, the octave days of Easter and all Solemnities, the color of the Mass of the day is worn.

Sacred Ministers

Bishop Celebrant

- Customarily, the Bishop brings his own vestments for Mass.
- The Bishop brings the *Rite of Confirmation* and vimps for the insignia bearers.
- The Bishop brings the Sacred Chrism. However, please have the parish supply of Sacred Chrism available for replenishing of the Bishop's oil stock.

Concelebrants

- All priests are invited to concelebrate this Mass and, if possible, sit as a group in the sanctuary. Since the celebration of the Sacrament of Confirmation is the celebration of Mass with a Bishop, priests may concelebrate even if circumstances require them to celebrate another Mass on the same day.
- It is preferable to have the concelebrating priests vested in matching chasubles if a sufficient number is available in the same color as the celebrant; otherwise, white vestments are appropriate.
- In the absence of a deacon, a concelebrating priest carries out the diaconal role, including the proclamation of the Gospel, the *Preparation of the Gifts*, the raising of the Chalice at the *Doxology* of the *Eucharistic Prayer,* and the invitation to the *Sign of Peace* and the *Dismissal*. A concelebrating priest asks for the Bishop's blessing before proclaiming the Gospel.

Deacons

- Every effort ought to be made for a deacon to assist the Bishop at this celebration.
- The deacon wears a dalmatic the same color as the principal celebrant.

Liturgical Ministers

The leader of song (cantor), the psalmist, the choir, the lectors, the altar servers, and, if needed, the Extraordinary Ministers of Holy Communion, should be those trained members of the parish who carry out these roles at the Sunday Mass.

Altar Servers

• Seven altar servers are needed for Mass with the Bishop. Four altar servers are needed for Masses with a Priest celebrant. Altar servers should be appropriately attired (*see* Attire and Comportment) and should be properly prepared and rehearsed. Altar servers are needed for the following:

- Thurifer (holding thurible and boat)
- Crucifer
- Two altar servers carrying lighted candles
- Miter bearer
- Crozier bearer
- Book bearer

• The Master of Ceremonies will meet with the altar servers prior to Mass only to review specific details.

Lectors

• As always, lectors are to be chosen for their ability to proclaim the Scriptures clearly and audibly. Proclamation means more than being able to read the words. A lector needs to bring life and meaning to the text. Lectors for Confirmation should be among the parish's finest and should be appropriately attired.

• Two lectors proclaim the Word of God. One lector for each reading. The lectors move from the congregation to the ambo for each reading.

• Confirmation candidates should not serve as lectors at their own Confirmation liturgy, any more than candidates would read at their ordination or spouses at their wedding. Candidates are not to be given this responsibility so as to focus all their attention on the sacrament they are receiving.

Extraordinary Ministers of Holy Communion

• Extraordinary Ministers of Holy Communion should only be used if there is not a sufficient number of Ordinary Ministers of Holy Communion (Priests and Deacons) present.

• Properly trained and certified Extraordinary Ministers of Holy Communion may be needed for the distribution of Holy Communion. These ministers should be reminded of attire and comportment.

• Extraordinary Ministers of Holy Communion approach the sanctuary after the Bishop has consumed the Precious Blood from the chalice.

• Extraordinary Ministers of Holy Communion should position themselves to the side of the altar upon entering the sanctuary to prepare to receive Holy Communion.

• All sacred vessels should be purified by an Ordinary Minister of Holy Communion (Priests or Deacons) or by an Instituted Acolyte after Communion or after Mass. This is done at the credence table.

Liturgical Music

• The directives found in the *General Instruction of the Roman Missal* and *Sing to the Lord: Music in Divine Worship* should guide liturgical music planning. All copyright regulations are to be observed. Licenses and permissions for reprint of liturgical music are to be included in printed worship booklets for the celebration.

• The *Gloria* is always sung with the *Ritual Mass for the Conferral of Confirmation*, even during Advent and Lent.

• In the privileged liturgical seasons such as Advent and Christmas, Lent and Easter, especially on Sundays, the music should primarily reflect the liturgical season as well as the celebration of Confirmation.

• During the anointing a suitable psalm or hymn may be sung associated with the action of the Holy Spirit in the Sacrament of Confirmation. This is not the occasion for asking the intercession of the saints with the Litany of the Saints. The volume of the music should not impede the Bishop and the candidate from hearing one another in the dialogue during the Rite of Confirmation.

• Hymns and acclamations are led from another designated place apart from the ambo.

Incense

It is always preferable for incense to be used at the Confirmation Mass. Incense is called for as follows:

- The Bishop will impose incense before the entrance procession.
- Upon arriving to incense the altar during the Entrance Chant.
- At the Gospel Acclamation, in the Gospel procession, and prior to the proclamation of the Gospel.
- At the Preparation of the Gifts to incense the gifts, the altar, the celebrant, the concelebrating priests, and the people.

Part Three
Practical Considerations

Sponsors

• There is only one sponsor per candidate.

• It is preferred that one of the candidate's godparents at Baptism exercises the role of sponsor at Confirmation. A candidate (with his/her parents) may choose another person as a sponsor. A sponsor must be at least 16 years of age, and have received Baptism, Confirmation and Holy Communion. A parent, step-parent or guardian may not be a sponsor for his/her child. The sponsor's gender need not be the same as that of the candidate. It is the responsibility of the pastor to ascertain that the sponsors are practicing Catholics who qualify for their role.

• If the sponsor for the Sacrament of Confirmation cannot participate in the celebration of the Sacrament, a proxy is chosen beforehand who fulfills the same requirements of a sponsor as listed above. A parent, step-parent or guardian may not act as a proxy for the sponsor.

Seating of Candidates and Sponsors

The candidates alone are to be seated together as a group in the pews/seats nearest the sanctuary, with their sponsors seated together as a group behind them. Candidates and sponsors are not to be intermingled or scattered in their seating throughout the church. When there is an exceptional situation or a special needs candidate, arrangements can, of course, be made to seat the sponsor near the candidate. All candidates and sponsors are to be in their places in church before Mass begins.

Attire and Comportment

For the Confirmation liturgy, candidates and their sponsors should wear "Sunday best" attire appropriate for the Church and for a sacred ceremony. Contemporary society does not provide much guidance as to what is truly appropriate, so some specific direction needs to be given at the level of the local parish.

The U.S. Bishops state that "as Christians we should dress in a modest manner, wearing clothes that reflect our reverence for God and that manifest our respect for the dignity of the liturgy and for one another" (*Happy Are Those Who Are Called to His Supper*, p. 15. 1996).

The *Catechism of the Catholic Church* reminds all those preparing to receive worthily Holy Communion that "bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest" (no. 1387).

It is preferable for boys to wear:

- collared shirt and tie
- dress slacks
- dress shoes

It is preferable for girls to wear:

- a dress or a skirt and blouse
- dress slacks and blouse
- dress shoes

- Jeans, shorts, tennis shoes/sneakers, spiked-heeled shoes, and "flip-flops" are not appropriate. Girls shoulders should be covered. If girls wear sleeveless, strapless, or "spaghetti strap" dresses then they are to wear a sweater or shawl as well.

- Skirt length should be modest.

- Candidates may wear a white robe, recalling the Sacrament of Baptism, or a red robe for the celebration of the Sacrament of Confirmation. No other colors are permitted. Ornamentation, in any form, over these robes is not permitted.

- "The distinction between the universal priesthood of all the baptized and the ministerial priesthood of the ordained is blurred when the distinctive garb of ordained ministers is used at Confirmation. Therefore, the use of a stole [or scarf] for the *confirmandi* should be avoided" (*BCL Newsletter,* Vol. XX, Dec. 1984).

Confirmation Name

The candidates may use their baptismal name alone or add a Confirmation name. Confirmation names should be reviewed for a Christian significance. Candidates are encouraged to choose the name of a canonized Saint and to become familiar with the life of that Saint. They should also wear a name tag with their Confirmation name clearly printed and visible to the celebrant. The candidate's names are not called out.

Corporal Works of Mercy

Some parishes incorporate a service component in preparing candidates for the Sacrament of Confirmation. It is preferable to use the terms "Corporal Works of Mercy" or "Works of Charity" when describing the service component. Through assignments or classroom activity, candidates should be encouraged to describe how their charity is rooted in their faith in Jesus and flows from the grace of God.

Candidates' Letters

Some parishes have a practice of having the candidates write letters to the Bishop. This is not obligatory or required. If a letter is written by the candidates, it should not be a letter that they merely copy from a form letter provided to them by the catechist. The content of the letter should briefly express why and how the Sacrament of Confirmation is significant in the candidate's Christian life. Many parishes have the practice of writing letters to the Pastor.

Worship Booklet

A well prepared worship booklet can enhance the celebration of the Sacrament of Confirmation.

A worship booklet should contain only what is truly needed for the full and active participation of the faithful, namely:

- Hymns
- Responsorial Psalm (refrain and verses)

Be careful to observe all copyright laws when printing music or text.

The worship booklet could also contain the following information as well:

- Names of the Candidates
- Acknowledgement Page

When acknowledging celebrants please use the following, as appropriate:

Most Reverend Daniel E. Thomas
Bishop of Toledo

Reverend Monsignor William J. Kubacki
Rector: Our Lady, Queen of the Most Holy Rosary Cathedral
Moderator of the Curia: Diocese of Toledo
Delegated by Bishop Thomas as celebrant.

Reverend Monsignor Charles E. Singler
Director: Office of Divine Worship, Diocese of Toledo
Director: Office of Vocations, Diocese of Toledo
Delegated by Bishop Thomas as celebrant.

Consideration should be given to acknowledging and thanking those who played a role in preparing and celebrating the sacrament.

It is not necessary to print text for the following in the worship booklet:

- Scripture Readings (unless proclaimed in another language)
- Mass orations
- Rite of Confirmation (Renewal of Baptismal Promises, Laying on of Hands)

Photographs and Video-Taping

• After Mass, the celebrant is willing to pose for photographs with the newly confirmed, their sponsors and family members who would like this opportunity. A group photo may be taken. The Bishop is also willing to pose for individual photographs. The arrangements for photographs are to be well organized, with the assistance of coordinators for its orderliness. All are to be aware of the procedures for photographs prior to the celebration.

• Video-taping should not be obtrusive nor impede the reverent celebration of the Sacred Liturgy. This precludes videographers roaming during the celebration.

Confirmation Certificates

• Parishes may issue certificates in commemoration of the reception of the Sacrament of Confirmation. Such certificates should not be distributed during the celebration of the Sacred Liturgy.

• The certificates may be signed by the Pastor or Pastoral Leader.

Record Keeping

Pastors/Pastoral Leaders are to see that the complete information required by the sacramental register, as well as notifying the church of Baptism (Canon 895), is recorded immediately following the celebration of the Sacrament of Confirmation.

The following information is to be entered into the parish register according to Canon 895:

- Name of the confirmed
- Name of the celebrant
- Names of the parents and sponsor
- Place and date of Confirmation

• When a parish or several parishes celebrate Confirmation in a church other than the parish church (for example, Rosary Cathedral), all notations are made in the sacramental register of the parish of the newly confirmed, noting the fact that Confirmation was conferred at another church (for example, Rosary Cathedral).

Vesting Area

• If the rectory is located on the parish campus, in proximity to or attached to the church building, the Bishop prefers to vest in the rectory. Otherwise, the Bishop will vest in the sacristy provided it is of adequate space and includes an area suitable for preparation.

• If possible, the other ministers should vest and prepare in a separate area in order to maintain a quiet atmosphere for prayer and necessary instructions.

Greeting the Candidates

The Bishop prefers to meet briefly with the candidates alone before the beginning of Mass. This can be done in an appropriate space, outside the church where they are able to be seated as a group. Afterward, the candidates process into the church and are seated to await the beginning of Mass. Sponsors should be seated prior to the beginning of Mass.

If a Meal is Planned

• If the Pastor/Pastoral Leader wishes to invite the celebrant to supper before or after the Confirmation Mass, an invitation can be made directly to him. He will be happy to accept if his schedule permits. This is not an expectation nor are any special menus required.

• If inviting the Bishop, please contact his office at 419-244-6711, ext. 412 (1-800-926-8277, outside Toledo and within Ohio).

• If supper precedes Mass, please remember to include the one hour Communion fast in the schedule.

Participation of Student Classmates

• Already confirmed Roman Catholic classmates of the candidates or classmates who belong to an Orthodox Church or an Ecclesial Communion may be identified for a blessing from the Bishop before or after the celebration of Mass. These classmates may not in any way simulate the reception of the Sacrament of Confirmation by attire or by participation in any part of the *Rite of Confirmation.*

• Already confirmed Roman Catholic classmates may however act as altar servers and may also bring forward the Gifts.

Parking Space

It is very helpful to the celebrant if a parking space be reserved for him and be designated as such. A space closest to the vesting area is most ideal.

Knights of Columbus

• It has been customary in some parishes for the pastor/pastoral leader to invite the local Assembly of the Fourth Degree Knights of Columbus to serve as an honor guard to the Bishop for the sacrament of Confirmation.

• In the Diocese of Toledo swords are not used at any time during ceremonies in the church or in schools.

The proper procedures for the Knights of Columbus are as follows:

- Lead the entrance procession, walking well in front of the thurifer.
- Form an honor guard in the aisle, space permitting, or in front of the first pew on either side. Knights should be spaced from one another so that the celebrant can see the faithful as he processes forward and they can easily see him. Spacing should be at least at every other pew and Knights should not block the entrance to the pew.
- When the celebrant has venerated the altar, they turn and process to their designated seats in the congregation in order to participate in the liturgical celebration.
- The Knights do not come forward during the *Preparation of the Gifts* nor during the *Eucharistic Prayer*.
- After the *Dismissal*, the Knights come forward and stand in formation in the main aisle, space permitting, or they stand in the front of the first pew on either side. As the celebrant turns to leave, the Knights lead the procession out of the church.
- Following the Mass, the Knights go directly to their vesting area as there is no need to attend the Bishop as he greets the people following Mass.

Sanctuary

I. The Altar

- Four to six candles ought to be on or near the altar.
- When the Bishop is the celebrant, there may be seven candles on or near the altar.
- In accordance with the *General Instruction of the Roman Missal*, the altar is to be properly clothed prior to the beginning of Mass. A procession with persons carrying altar cloths and clothing the altar before or during Mass is not permitted. The *General Instruction of the Roman Missal* states that there should be on the altar,

> at least one cloth, white in color, whose shape, size, and decoration are in keeping with the altar's structure. When, in the Dioceses of the United States of America, other cloths are used in addition to the altar cloth, then those cloths may be of other colors possessing Christian honorific or festive significance according to longstanding local usage, provided that the uppermost cloth covering the mensa (i.e., the altar cloth itself) is always white in color (no. 304).

II. The Chair

- The chair for the celebrant ought to be situated so that it faces the people but never directly in front of, or on the same level as, the tabernacle.

- Only deacons sit next to the celebrant. If a third deacon is present as the Gospel Deacon, he sits in a separate place with convenient access to the ambo and altar.

- A chair for the Master of Ceremonies ought to be conveniently near to that of the Bishop. The miter bearer, crozier bearer, and book bearer ought to be seated near the Master of Ceremonies.

III. The Credence Table

- All the items usually needed for the celebration of Mass are placed on the credence table.
- The parish should also provide on a tray two slices of bread, a quartered lemon, and a ewer and basin for the celebrant to use following the anointing. It is not necessary to fill the basin with soapy water beforehand.

Flowers

Flowers ought to be in place, except during Advent and Lent, for the celebration of Confirmation. Flowers arranged near the altar should not impede the celebrant's ability to incense the altar by walking closely around it.

Amplification
Amplification ought to be ensured for the celebrant at the chair, ambo, and altar.

Part Four
The Celebration of the Sacred Liturgy

Welcome
A welcome may be given before Mass begins. The purpose is to welcome the congregation, state any pertinent information, and then invite them to enter into a period of quiet prayer.
Prelude music may begin afterward.

Pertinent information includes:

- Reminding the people to turn off cell phones and electronic devices, or set them to vibrate or silent mode.

- Reminding the congregation about policy regarding photographs and video-taping.

Introductory Rites

Entrance
The celebrant will impose incense before the procession begins.

Order of Procession
The order of procession is as follows:
- Knights of Columbus (if present)
- Thurifer (with thurible and boat)
- Crucifer flanked by two altar servers carrying lighted candles
- Lectors
- Deacon (carrying the *Book of the Gospels*), if present*
- Concelebrating Priests (walking two by two)
- Assisting Deacon(s), if present
- Master of Ceremony
- Celebrant
- Miter and Crozier Bearers, if the Bishop is the celebrant
- Book Bearer, if the Bishop is the celebrant

*if no Deacon is present, the concelebrant, who will proclaim the Gospel, may carry the *Book of the Gospels*.

Liturgical Action
Upon arriving at the foot of the sanctuary (before entering it), and without waiting for the celebrant, the altar servers and other ministers make their reverence/genuflection and go immediately to their places. The ordained ministers will venerate the altar and take their places in the sanctuary.

The *Book of the Gospels* is placed flat and closed upon the altar.

The deacons, not the Gospel Deacon, wait for the Bishop to come forward and stand between them. The Bishop will lay aside the miter and crozier and then make his reverence/genuflection along with the deacons. Together, they will then go directly to the altar, venerate it and the celebrant will prepare to incense it.

Note: If the tabernacle is located in the sanctuary, then there is a genuflection to the tabernacle instead of bowing to the altar (*General Instruction of the Roman Missal*, no. 274).

The thurifer stands to the side of the altar and awaits the celebrant. The thurifer hands the boat to the deacon and then opens the thurible near the celebrant. The celebrant will place incense in the thurible and silently bless it. The thurifer closes the thurible and hands it to the deacon who, in turn, hands it to the Bishop. The deacon returns the boat to the thurifer. The celebrant incenses the altar without the deacons accompanying him.

After incensing the altar, the celebrant hands the thurible back to the deacon who, in turn, hands it directly to the thurifer. Music should be of sufficient duration to accompany this entire ritual action until the celebrant arrives at the chair following the incensation.Then the celebrant and the deacons proceed directly to their places. The celebrant to his chair and the deacons on either side of him. If one deacon is present then he sits on the celebrant's right side.

If no deacons are present, the incensation occurs in the manner described above except the thurifer will assist the celebrant.

Penitential Act

First Option - Confiteor

The celebrant leads the Confiteor. [It is concluded by a Kyrie that is to be sung before the Gloria begins.]

Second Option

The celebrant leads the second option. [It is concluded by a Kyrie that is to be sung before the Gloria begins.]

Third Option

If a deacon invokes the *Penitential Act*, he recites/chants it from his own copy placed in a binder. The copy must be the prescribed formula as found in the *Roman Missal*. The deacon recites/chants it at his chair. See Appendix VI of the *Roman Missal* for sample invocations for the *Penitential Act*.

Rite for the Blessing and Sprinkling of Water

• The *General Instruction of the Roman Missal* states that on "Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism" (no. 51).

• If this is done, the deacon will accompany the celebrant as he sprinkles the faithful.

• A metal sprinkler and water vessel is preferred.

• The accompanying song should reflect the mystery of Baptism in Christ.

Gloria

The *Gloria* is always sung with the *Ritual Mass for the Conferral of Confirmation*, even during Advent and Lent. When another Mass is celebrated other than the Ritual Mass, then the rubrics for that Mass indicate whether or not there is a *Gloria*. The text must be faithful to the translation in the R*oman Missal*.

Liturgy of the Word

The *Lectionary for Mass* provides the scripture readings and the chants between the readings for the celebration of the Sacrament of Confirmation. A reflective silence follows the First Reading, the Second Reading and the Homily. The *Responsorial Psalm* and the *Acclamation before the Gospel* are to be sung. During the *Acclamation before the Gospel* there should be incense and candles to accompany the procession to the ambo with the *Book of the Gospels*. Following the proclamation of the Gospel, only the *Book of the Gospels* is presented to the Bishop to be venerated and not the *Lectionary for Mass*.

Responsorial Psalm

The cantor "sings the verses of the Psalm from the ambo or another suitable place" (*General Instruction of the Roman Missal*, no. 61). If the choir sings the verses, the cantor is present at the ambo to lead the response of the people.

Gospel

The proclamation of the *Gospel* occurs in the following manner:

Liturgical Action

When the reading before the *Gospel* concludes, the thurifer (with thurible and boat) comes before the celebrant and bows to him. Then the thurifer kneels if the celebrant is the Bishop. The Assisting Deacon holds the boat and the thurifer opens the thurible for the celebrant making sure to hold it high enough to make it easy for the celebrant to impose incense.

The celebrant places incense on the coals and silently blesses it. The thurifer then closes the thurible and takes the boat. He bows to the celebrant and then goes to the designated place to await the deacon to begin the *Gospel* procession.

The deacon (or concelebrating priest) ***bows*** before the Bishop and asks for his blessing using the formula in the *Roman Missal,* "Your blessing, Father". If the celebrant is a priest, only the deacon bows and asks for the blessing.

The Bishop then rises and lays aside the miter as the deacon, or concelebrating priest, carries the *Book of the Gospels* to the ambo accompanied by the thurifer and altar servers carrying lighted candles.

The Bishop receives the crozier after signing himself following the Deacon, or Priest, saying, "A reading from the holy Gospel according to *N*...".

Then the deacon, or concelebrating priest, incenses the *Book of the Gospels* with three total swings (back and forth) of the thurible.

After proclaiming the *Gospel*, and in the presence of the Bishop, the deacon (or priest) brings the *Book of the Gospels* to the Bishop (opened to the passage) to be venerated. The Bishop may then, from his place, bless the congregation with the *Book of the Gospels*.

Rite of Confirmation

Presentation of the Candidates

After the proclamation of the *Gospel*, the celebrant is seated and the Pastor or Pastoral Leader invites the ***candidates only*** to stand as a group and then presents them to the celebrant using the formula below.

[If the celebrant is the Bishop]
Your Excellency,
The parish of _____
is honored by the presence of a successor of the apostles.

I present to you, our sons and daughters
who are candidates for the sacrament of Confirmation.

Under the guidance of their parents, guardians and catechists
and with the prayerful support and encouragement
of this parish community
they have prepared for this Sacrament of Christian Initiation
which was begun at their baptism.

I ask that you impose hands upon them
and anoint them with the Sacred Chrism,
sealing them with the Gift of the Holy Spirit.

We pray that their participation in the Holy Eucharist
with all of us assembled here
will strengthen them as faithful witnesses to Christ.

[If the celebrant is a Delegate of the Bishop]
Reverend Father/Monsignor,
The parish of _____
is grateful for the presence of a Delegate of Bishop Daniel Thomas.

I present to you, our sons and daughters
who are candidates for the sacrament of Confirmation.

Under the guidance of their parents, guardians and catechists
and with the prayerful support and encouragement
of this parish community
they have prepared for this Sacrament of Christian Initiation
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I ask that you impose hands upon them
and anoint them with the Sacred Chrism,
sealing them with the Gift of the Holy Spirit.

We pray that their participation in the Holy Eucharist
with all of us assembled here
will strengthen them as faithful witnesses to Christ.

The candidates will then be invited to be seated for the homily.

Homily
The Bishop will customarily preach from the center aisle. He may ask the candidates questions concerning the sacrament.

Renewal of Baptismal Promises

• Following the homily, the Renewal of Baptismal Promises takes place in a dialogue between the celebrant and the candidates. The candidates alone stand, ready to respond robustly; "***I do"***. On Sundays and Solemnities all stand and participate in the renewal of baptismal promises and the *Profession of Faith* is then omitted.

• The renewal concludes with the words, "***This is our faith. This is the faith of the Church. We are proud to profess it in Christ Jesus our Lord"***. After which the people respond with ***Amen***. This response can also be sung.

Laying on of Hands

For the *Laying on of Hands* all stand — candidates, sponsors and the assembly. The **celebrant alone** extends hands over the candidates and says the prayer. After this the assembly is seated.

Anointing with Chrism

• The celebrant will stand in the center at the entrance to the sanctuary to anoint the candidates. If the Bishop is the celebrant at the Cathedral, he will stand at the cathedra (chair).

• The candidates come forward to the celebrant, two by two (shoulder to shoulder) and **stand as near to the celebrant as possible**.

• The sponsor comes forward and stands behind the candidate with his/her right hand on the candidate's right shoulder.

• The heads of the candidates must be completely uncovered (for example, no veils, hats, flower crowns), for the anointing with Sacred Chrism. As one candidate departs, after being anointed, the next one immediately steps forward with sponsor behind to take that spot. Every effort should be made to prevent gaps in the line. Catechists may be positioned near the front of the line to ensure the smooth flow of the candidates.

• The candidates, having memorized in advance their responses, should be ready to respond robustly, **"Amen"**, then, **"And with your spirit"**. The celebrant does not shake hands or place his hand on the candidate's shoulder.

• The parish should consider the needs of those with physical limitations and decide the best placement of them in the line. **The celebrant will need to be notified before the liturgy if he needs to go to a candidate physically unable to come to him**.

• Because the celebrant will stand the candidates coming forward stand to be anointed.

• After all have been confirmed, the Bishop lays aside the crozier. Quartered pieces of lemon along with two slices of bread in an empty basin are brought forward with a ewer and linen towel for the celebrant to wash his hands. **This washing requires a larger basin and more water than used at the Preparation of the Gifts.**

Universal Prayer

• The *Universal Praye*r follows immediately and is introduced and concluded by the celebrant. The deacon, or in his absence a lector, reads or sings the petitions. The *Rite of Confirmation* provides an example for the number (4) — no more than six — and content of the petitions.

• The newly confirmed should not announce the petitions for the same reason that they not do proclaim the readings.

• With very few exceptions, liturgical prayer at Mass is directed to the Father, through the Son, in the Holy Spirit. The *Universal Prayer* should be directed to the Lord.

Liturgy of the Eucharist

Preparation of the Gifts

- Once the altar is prepared, the gifts are brought forward. It is most appropriate for some of the newly confirmed to present the Gifts. According to the *General Instruction of the Roman Missal,* **only the bread, wine and money or other gifts that have been collected for the Church or the poor are brought up** (no. 73). Anything other than that which will be consumed or used for the glory of God is not to be included in this procession. On Sundays, the procession of gifts follows the monetary collection. Dramatization that prolongs the simple offertory procession prescribed by the liturgy is not appropriate.

- The deacon prepares the chalice before the Bishop approaches the altar to receive the paten. Neither the paten or the chalice is placed on the corporal until the celebrant does so after he has offered the bread and wine.

- When several chalices are needed, they should be filled with wine prior to the beginning of Mass and placed on the credence table. When only a few chalices are needed, these can be brought empty to the altar to be filled at this time. **All vessels are prepared on the side of the altar. If several vessels are used, provision should be made for either a large corporal or several smaller corporals.**

- A hymn or instrumental music accompanies the *Preparation of the Gifts*.

Liturgical Action

The thurifer with the thurible and boat approaches the altar. The deacon takes the boat and holds it for the celebrant who imposes incense in the thurible and silently blesses it. The deacon returns the boat to the thurifer and hands the thurible to the celebrant. After the celebrant incenses the gifts, altar and crucifix, he hands the thurible to the deacon, who is standing behind the altar, at the corner facing the celebrant. The deacon bows to the celebrant and then incenses the celebrant with three total swings of the thurible and bows again. Afterward, he goes to the concelebrating priests and follows the same procedure and then goes to the front of the sanctuary and does likewise to the congregation.

The deacon then returns the thurible to the thurifer and stands behind the altar, at the corner, and faces the celebrant.

Music should accompany the complete incensation, concluding only after the incensation of the congregation.

Preface Dialogue
The Preface Dialogue may at times be sung so the cantor/choir will need to be prepared to lead the people in the sung responses.

Eucharistic Prayer
• The *Holy, Holy, Holy*, the *Mystery of Faith*, and the *Amen* during the *Eucharistic Prayer* are to be sung. The *Lamb of God* is to be sung as well. The texts must be faithful to the translation in the *Roman Missal.*

• *Eucharistic Prayer III* is usually prayed at the Confirmation Masses. The *Roman Missal* includes a special intercession during the *Eucharistic Prayer* for the newly confirmed. Concelebrating priests will be asked to pray the assigned parts. Deacons, who are assisting the celebrant at the altar, should kneel (unless physically unable to do so) from the Epiclesis until the showing of the Chalice. Deacons stand/kneel, behind the altar, at the corners, facing the celebrant.

• The consecrated Body and Blood of the Lord may be incensed at each showing during the *Eucharistic Prayer*. The deacon or altar server would customarily kneel at the center of the steps to the sanctuary.

Communion Rite
• The *Lord's Prayer* and its *Doxology* preferably are sung. The texts must be faithful to the translation in the *Roman Missal.*

• Communion will normally be distributed under both forms. Ideally there should be two ministers distributing the Precious Blood for every one distributor of the Body of Christ. This makes for an orderly Communion procession.

- Please indicate a Communion station for the celebrant on the planning sheet. A diagram would be helpful.

- There should be sufficient ministers of Holy Communion so that its distribution is not unduly prolonged and can be carried out reverently. Extraordinary Ministers of Holy Communion from the parish are to be assigned only in the absence of priests and deacons.

- The procession for Holy Communion should move toward the altar.

- The Communion Chant, sung by all, should accompany the Communion procession.

- After Communion, the Bishop will hand his paten/ciborium to a deacon or a concelebrating priest and return to his chair. He will sit after the Blessed Sacrament has been removed from the altar and reposed in the tabernacle. The Bishop will then wash his hands and spend some time in quiet prayer.

- The purification of vessels customarily takes place at the credence table after Mass. This is carried out by the deacon and/or priest or an instituted acolyte. The sacred vessels should be placed on a corporal and covered with a corporal until they are purified if this takes place after Mass.

- If there is a Hymn of Praise after Holy Communion it ought to focus on the mystery just received.

Concluding Rites

Following the *Prayer after Communion*, the Pastor or Pastoral Leader may wish to offer some acknowledgements and thanks or give instructions about a reception and/or photographs. These comments should be brief. If a spiritual bouquet or gift from the newly confirmed or parish is to be presented to the Bishop, it is appropriate at this time.

Solemn Blessing
The celebrant will impart a solemn blessing found in the *Roman Missal* under the *Ritual Mass for the Conferral of Confirmation*. The Deacon invites the people, "***Bow down for the blessing"*, only after the celebrant says, *"The Lord be with you".***

Dismissal
After the greeting, "The Lord be with you" the Deacon announces the dismissal using the text found in the *Roman Missal*. The "Double Alleluia" is only added to the dismissal at the Easter Vigil, on Easter Sunday, during the Easter Octave, and on the Solemnity of Pentecost. It is not used on the Sundays and weekdays of the Easter Season nor any other day.

Recessional
- A hymn or instrumental music may follow Mass.

- The newly confirmed do not process out. If there is a group photo following Mass the newly confirmed immediately go to the designated place.

Diocese of Toledo
IN AMERICA

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